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To this book there must now be added a simple mention of Peiser's recent report to the Berlin Academy,\* in which he shows that some of the contract tablets acquired by the British Museum, February 11th, 1884, belong to the same series as some in the collection of the Berlin Museum. These tablets begin in the year 570 B. C., during the reign of Nebuchadnezzar, and continue, at intervals, to the year 487 B. C., in the reign of Darius, recording the various transactions of one family whose genealogical tree Peiser has constructed. It is indeed an important work to have shown the relationship existing between the Berlin and London collections in this way, and we shall await with interest the publication of his new book, already promised, on *Babylonische Vorträge*, etc.

ROBERT W. ROGERS.

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### KENNEDY'S INTRODUCTION TO BIBLICAL HEBREW.†

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The author is the translator of Ewald's Syntax; he is not the Kennedy (Archd R. S.) who has translated Nestle's Syriac Grammar and Delitzsch's Assyrian Grammar. The book is the outgrowth of work in the class-room. The matter falls into four divisions: (1) *Preliminary matter*, including a discussion of the powers and classification of the consonants; the Massoretic system; inflectional vowel-changes; consonantal changes. (2) *Introductory exercises*, on the order of words in a sentence, the nature of the Hebrew language, word-accretion, suffixes, affirmations and affixes, conjugations of verbs, Hebrew roots. (3) *Part First*, including pronouns, regular(?) verbs, nouns, conjugations, affixes to verbs. (4) *Part Second*, including irregular(?) verbs, additional remarks on the construct state, and segholate nouns, adverbs, interjections, conjugations, conditional sentences, the relative, circumstantial clauses. To this is added an appendix containing paradigms and vocabularies. The contents are presented thus minutely in order to show what the author understands to be a "progressive order." If this is order of any kind, we should be glad to know what confusion might be. That the results of this plan were satisfactory, we must believe, because of the author's assertion to this effect; but surely if it were not for his assertion, one might well doubt the fact.

Among other points of interest may be noted the following: (1) א, ה, ח, ע are called aspirates (with Ewald), not gutturals; ב, ג, ד, כ, פ, ת are muta-

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\* "Die Zugehörigkeit der unter Nov., '84, 2-11, in British Museum registrirten Thontafelsammlung zu den Thontafelsammlungen des königlichen Museums zu Berlin" von Dr. F. E. Peiser. Sitzungsberichte der königlich preussischen Akademie der Wissenschaften zu Berlin. Gesamtsitzung vom 25 Juli, 1889. xxxviii.

† INTRODUCTION TO BIBLICAL HEBREW, presenting graduated instruction in the language of the Old Testament, by James Kennedy, B. D., Acting Librarian in the New College, and one of the additional examiners in Divinity at the University, Edinburgh. London: Williams & Norgate. Pp. 234, xxx. 58.

bles, not aspirates, the latter term being judged inapplicable, because they do not *always* take the aspirated sound. (2) Under "Laws affecting aspirates (guttural)" certain enigmatical statements are given, and a footnote added: "these laws, because of their importance, must be studied carefully; but inasmuch as what is here laid down may not be fully understood at first, the student must repeatedly revert to what is given above." (3) A difference is recognized between "tone-long" (ֹ) "essentially long (ô) vowels, but in transliteration ֹ is used for the — in בָּהֶן אֱלֹהִים קוֹלִי, (p. 35, line 10, inconsistent with his treatment of the same vowel elsewhere), לֵא, and in other words, which a beginner knows to be essentially long. (4) ם is transliterated é without reference to its origin or character. (5) The demonstrative pronouns are compared with the English, German and Sanskrit (p. 49, footnote), as if they were closely related. (6) The lack of any index, a lack all the more aggravating because of the inexplicable order in which the matter of the book is presented.

To be commended are the following: (1) the care everywhere shown to make clear what in many cases was an obscure statement by supplementary notes and questions, in smaller type. (2) The full exposition given of the Jewish grammatical terms, e. g., the names of the vowels, pp. 14, 15. (3) The large number of examples, for the most part carefully chosen, given in the exercises. (4) The prominence given to the operation of the law of the tone.

Why does the author explain the י in קָטַל (p. 127) as a change intended "to make some difference of force," when the real reason lies so close at hand? Why does he say that the ă of the preformative of the Hiph'il is not essential," because it does not appear in kindred Arabic and Aramean forms?" Do not أَفْتَلَّ and אֶקְטַל correspond to the ground form הֶקְטַל? It is, indeed, discouraging in these days of philological work to read (p. 137): "Hence before כָּם, כֶּם and כֵּן is placed sh'va, etc." When, a little later, we find the footnote "That the 'union-vowel' *a* in the Perfect is really an old ending seems to be proved by the inflection of the verb in Arabic," we ask (1) why does he say "seems"? (2) why does he not explain the š'wâ before כָּ, כֶּם, כֵּן as having the same origin? Why does he tell the pupil (p. 194) that the Arabic formerly had ū, ī, ā as vowel endings? were the case-endings in the singular ever long?

In conclusion, the book is much too full for an elementary treatise. After doing the work outlined here, no time would remain for reading connected narrative. On the other hand, though containing more real syntax than the older edition of Gesenius, the material is so badly arranged that it can not be used for a reference book. It shows everywhere evidence of careful, scholarly work. It is a pity, however, that the time devoted to its preparation had not been employed in preparing notes of a philological and grammatical character upon some book of the Old Testament.

WILLIAM R. HARPER.